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MAHĀYĀNAVIMSAKA

OF

NĀGĀRJUNA

RECONSTRUCTED SANSKRIT TEXT, THE
TIBETAN AND THE CHINESE VERSIONS,
WITH
AN ENGLISH TRANSLATION

Edited

By

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CONTENTS :

			PAGE
PREFACE 1
INTRODUCTION 3
RESTORED SANSKRIT TEXT 11
ENGLISH TRANSLATION 13
CHINESE TEXT	...	...	... 16
TIBETAN TEXT (I)	...	...	... 17
TIBETAN TEXT (II)	...	...	... 21
NOTES	...	...	... 24

MAHAYANAVIMSAKA OF NAGARJUNA

PREFACE

The Tibetan and the Chinese translations of the present treatise with an English translation made by him was published in a paper in 1927 by Mr. Susumu Yamaguchi in *The Eastern Buddhist*, Vol. IV, No. 1-2, pp. 56-72, 167-176. Having gone through the edition it occurred to me that further studies in it were required and I made an attempt to reconstruct the lost Sanskrit text from the Tibetan and the Chinese versions collating them as far as was possible for me. And the result is now placed before the public.

There are two Tibetan versions, T¹ and T², and Mr. Yamaguchi used the "Red" or the Peking edition (=P) of them. I have compared it as printed in the paper with the "Black" or the Narthang edition (=N) in our library. He does not give any particulars regarding the edition of the Chinese version (=C) he has used. I have compared it with the Shanghai edition and found only one variation in the end of the third line of the káriká, No. 5 as noted in the Notes.

For the sake of convenience of comparison I have followed the number of the order of the kárikás as given by Mr. Yamaguchi, but the right order, in my humble opinion, is indicated by numbers above the kárikás.

The kárikás, only four in number, which, I think, are added afterwards, are printed in smaller types.

For easy reference both the Tibetan texts and a facsimile of the Chinese version of the Shanghai (1909-1913) edition are given here.

In the Comparative Notes I have translated into Sanskrit each line of every káriká in its three versions, two Tibetan and one Chinese, where all of them are found. I have also tried to find out their mutual agreement and disagreement, though in some cases very slight, and to show from which line or lines of

them each line of a káriká is reconstructed. An attempt has also been made to explain the difficult words or passages in the text.

As regards the Chinese portion of the work I am much indebted to my dear friend Prof. Dr. G. Tucci for the indispensable help he has given me.

There has been added an English translation.

V. BHATTACHARYA.

VIDYABHAVANA,
November, 1929.

INTRODUCTION.

§1. THE MAHĀYĀNAVIMŠAKA.

The small treatise of which the original Sanskrit is lost and a Reconstruction from the Tibetan and Chinese versions is now presented here for the first time is called *Mahāyānavimšaka*, as evident from the Tibetan and Chinese sources. In Tibetan the very name is transliterated together with its translation, *Theg. pa. chen. po. ni. ni. su.* In Chinese version it is named *Ta shang erh shi sung lung* literally meaning *Mahāyānagāthā-* (or *kārikā-*)*vimšaka-sāstra*.

There are other two works of the same or similar name, *Mahāyānavimšati* (Tib. *Theg. pa. chen. po. ni. su*) and *Tattvamahāyānavimšati* (Tib. *De. kho. na. nīd. theg. pa. chen. po. ni. su*).¹ But as an examination of the contents of them shows these two books are quite different from our *Mahāyānavimšaka*. They are edited² in the original Sanskrit by Pandit Haraprasad Shastri under somewhat different names, *Mahāyānavimšikā* and *Tattvavimšikā* respectively, in a volume called *Advayavajrasamgraha*, GOS, 1927, pp. 54, 52. They are attributed to Advayavajra.

§2. THE AUTHOR.

The authorship of the work is assigned to Nāgārjuna in the colophons of the Tibetan and Chinese translations. While T² has prefixed to his name the epithet *ācārya* (*slob. dpon*), and T¹ *ācārya āryā* (*slob. dpon. hphags*), C has *Mahā-* (*ta*). Now in Buddhist literature there are more than one Nāgārjuna ; one Nāgārjuna who systematized the Mādhyamika philosophy is well-known ; there is another Nāgārjuna who is said to have been one of the eighty four *Siddhas* and to whom the authorship of most of the books found against his name in the *Rgyud.hgrel* or *Tantravṛtti* section of Cordier's Catalogue of Tanjur, Vol. III, may rightly be attributed. The second Nāgārjuna is also called *ārya*, *ācarya-ārya*, and besides them *mahācārya*, *mahācārya-ārya*, *bhiksu*, and *bhaṭṭāraka*. Which of these two Nāgārjunas is the real author of the *Mahāyānavimšaka* is a natural question, but it should now remain unsettled owing to want of sufficient materials. It may, however, be observed that there is no evidence to show that it is the first Nāgārjuna to whom we may assign the authorship of the

¹ Cordier, Vol. II, p. 217.

² This edition is not critical and full of mistakes, and as such should be used very carefully.

work. It may be noted here that the date of the first Nāgārjuna is *circa* 200 A.D., while the second Nāgārjuna is believed to have flourished in about the first half of the seventh century A.D.

§3. 'TRANSLATIONS.

Tibetan and Chinese.

There are two Tibetan translations of the *Mahāyānavimśaka*, and both are preserved in the 'Tanjur, Mdo ; one in Gi (fols. 211^b.8—213^a.2) and the other in Tsa (fols. 156^a.4—157^a.5) (Cordier, Vol. III, pp. 357, 293). For the sake of reference we mark them by T¹ and T² respectively. There is nothing to show that these two translators knew of each other's translation.

T¹ was made by one Paṇḍita Ānanda (Jayānanda) of Kashmir and the Tibetan Translator Bhikṣu Kīrtibhutiprajña (*Dge. loṇ. grags. ḥbyor. śes. rab*) and T² by an Indian Paṇḍita Candrakumāra and Bhikṣu Sākyaprabha (*Dge. loṇ. śā. kya. hod*). Sākyaprabha is also the translator of the *Tattvamahāyānavimśati* already referred to. He was contemporary of Gopāla,¹ the founder of the Pal dynasty in Bengal (800 A.D.).

There is a Chinese translation made by Dānapāla (*Shī-hu*) in 980—1000 A.D. in the later Sung dynasty, 960—1127 (B. Nanjio, No. 1308).

§4. THE DATE OF THE ORIGINAL TEXT.

No definite date can be assigned to our work until more materials are forthcoming. That the work was existent in 1000 A. D. is quite clear from the Chinese translation as shown above. Its existence in 800 A. D. is proved by the fact that it was translated into Tibetan by Sākyaprabha, contemporary of Gopāla. The very name Nāgārjuna itself as its author, as found from both the sources, Tibetan and Chinese, clearly shows that it cannot be later than the last part of the seventh century A. D. It is further supported by the following fact. Indrabhūti who is believed to have flourished in 700 A. D. or just a few years after has the following sloka in his *Jñānasiddhi*¹, XI. 8 :

kalpanājalapūrṇasya samsārasya mahodadheḥ 1
vajrayānam anāruhya² ko vā pāram gamiṣyati ॥

¹ Poussin : *Pañcakrama*, 1896, p. ix.

¹ *Two Vajryāna Works*, ed. Dr. Benoytosh Bhattacharyya, GOS, Baroda, 1929, p. 68.

² The actual reading in the text is *samāruhya* which is evidently wrong. The Tib. version reads *anārūḍhaḥ* (*ma. ḥzon. par*).

This is in fact the kārikā, No. 22, of our *Mahāyānaviṁśaka* with the single variation that while the former which deals with the *Vajrayāna* uses the word *vajra-*, the latter treating of the truth of *Mahāyāna* has there rightly *mahā-*. That this identity is not accidental but is a deliberate quotation by Indrabhūti from the *Mahāyānaviṁśaka* may be clear if one considers the fact that Indrabhūti expressly quotes from different works and writes at least a portion of his book with the materials taken from others.¹ In reality it is partly a compilation just like the *Subhāśitasamgraha*, ed. Bendall. It can therefore be said that it is Indrabhūti who has borrowed the kārikā from the *Mahāyānaviṁśaka*.

§5. ITS AUTHENTICITY.

That the present work is an authentic one can be known from the quotation referred to above. Moreover, the following kārikā (No. 10) is quoted from it as an *āgama*² in the Sanskrit commentary on the *Āścaryacaryācaya*³ edited by Pandit Haraprasad Sastri, p. 6, in his *Buddha Gana o Doha* :⁴

yathā citrakaro rūpam̄ yakṣasyāstibhaṁkaram 1
samālikhya svayam̄ bhītaḥ saṁsāre'py abudhas tathā ll

But the term *āgama* as used in the commentary alluded to may not necessarily imply so much authenticity as the old canonical works have. For, while the word is once used (p. 56) with regard to a quotation⁵ from the *Samādhīrvāja-sūtra* (BTS, p. 28), or to that⁶ from the *Gaṇḍavyūha*,⁷ it is employed with reference to an *Aपाभ्रांश* passage⁸ or to a stanza⁹ in the *Mahāyānaviṁśati* (or *Mahāyānaviṁśikā*)¹⁰ of Advayavajra, the time of which is believed to be about 978-1030 A. D.

¹ Op. Cit. p. 75 : sarvatantre sthitam̄ tattvam̄, tebhyaḥ (?) kiñcīn nigadyate; *Tattvasamgraha-tantrādau* sthitam̄; p. 69 : yuktir apy ucyate 'dhunā *Yogatantroktadrstantaih*; p. 65 : uktam ca—*Kalpāntād*. See also the whole of Chapter XV.

² *Candrakīrtti's Madhyamakavṛtti*, p. 75 : "sākṣād atīndriyārthavidām āptānam yad vacanam̄ sa āgamah." "The speech of those authoritative persons who directly perceive things beyond the cognizance of the senses is called *āgama*."

³ Not *Caryācaryaviniścaya* as writes the editor. See IHQ, Vol. V., No. 4; *Pravāsi* (a Bengali Monthly), 1896 B.S., Kārttika, p. 141.

⁴ *Vangīya Sāhityā-Parīṣat-Granthāvalī*, No. 55, Cal. 1323 B.S.

⁵ "Yāha kumārī": Here are many wrong readings; for better ones see *Madhyamakavṛtti* by *Candrakīrtti*, p. 178.

⁶ P. 58 : "dhūmēna jñāyate vahnirō."

⁷ See *Subhāśitasamgraha*, p. 13.

⁸ P. 70 : "jima jalao."

⁹ P. 77 : "na kleśā bodhito bhinnāo."

¹⁰ *Advayavajrasamgraha*, GOS, p. 56.

§6. THE KĀRIKĀS OF THE WORK.

As regards the number of the kārikās in the present treatise there is much discrepancy among the different versions ; T¹ has twenty kārikās, T² twenty-three, and C twenty-four. The word *viṁśaka* itself in the title of the work, *Mahāyāyanaviṁśaka*, clearly shows that it is composed of twenty kārikās. But this fact alone cannot safely lead us to the final conclusion regarding the actual number of the kārikās in the work. For, it is often seen that books which bear titles indicating the number of stanzas in them do not necessarily contain the same number of them. For instance, the *Viṁśikā* of Vasubandhu (ed. Lévi) has *twenty-two* kārikās with the commentary instead of *twenty* as signified by the name. In the present case, where there are different versions of the same work and each of them gives a different number of kārikās, this difference cannot be ignored, and attempt should be made to explain it as far as possible.

In dealing with such questions preference is sometimes given to the shortest text ; but this is not always safe, for somehow or other a portion of the original may have been left out. Nor is it always safe to discard the longest text simply on account of the fact that it is the longest. One should therefore proceed to discuss the matter very cautiously depending more on the internal evidences, if any, than on the external.

If a kārikā is found in all the versions, even with variants, we may safely take it as a genuine one. But if it is not so, there is room for doubt of its genuineness.

Now, we see that out of the twenty-three kārikās in T² nineteen are to be found in all the three versions, and the numbers are 1-7, 10-17, and 19-22. And as such they can be regarded as genuine. The doubt is, however, in regard to the remaining four, *viz.*, Nos. 8, 9, 18 and 23. They are entirely wanting in T¹, and are found only in T² and C.

In the longest text, C, the number of the kārikās is, as said before, twenty-four. Here the additional number is due to the fact that where T² has one kārikā, C and T¹ have two (see No. 21).

As the consequence of *kalpanā* is well described in Nos. 11 and 12, which are found in each of the versions, it appears that No. 8 which is only in T² and C is not necessary. Similarly when the nature of *sattvas* is already shown in No. 2 in all the texts, and *pratītyasamutpāda* already mentioned in No. 3 and in No. 15 is spoken of again, it seems that No. 9 which occurs only in T² and C is not required. One may, therefore, think

that these two kārikās, Nos. 8 and 9, were added afterwards. It should, however, be noted that the reason advanced here is not conclusive.

As regards No. 18 it may be observed that when *saṃskṛta* is already described as *sūnya* in No. 3, to say of it again in No. 18, though with some addition, after what has been said in Nos. 16 and 17, seems to be quite unnecessary. Nor can it be put just before the concluding kārikā, No. 22 (=T¹20, T²22, C 24), in accordance with the Chinese version.

No. 22 (=T¹20, T²22, C 24) is to be found in all the versions. Its subject matter and the number of order in T¹ and C (viz., 20 and 24 respectively) taken together with what is said in the preceding kārikā, No. 21, clearly point out that it is the concluding kārikā of the treatise. Therefore No. 23 cannot be placed at the end as it is done in T². This is perfectly clear also from the number of order (22) in C. No. 20 is C 21 ; after it let one read No. 23 and it will be apparent that even here it cannot rightly be placed.

Thus one may think that the above four kārikās, Nos. 8, 9, 18 and 23, did not originally form a part of our *Mahāyānaviṁśaka*.

The four kārikās mentioned above being excluded we have twenty kārikās in all in T¹. According to it the kārikā No. 18^a which in fact is 17 in T¹ is to be put before No. 19 in the place of No. 18. C, too, has thus twenty kārikās. But in T² there are only nineteen and it is due to the fact that No. 18^a or T¹17 corresponding partly to Nos. 18 and 19 of C is here completely omitted.

§7. THE ORDER OF THE KĀRIKĀS.

The following table shows the actual order of the kārikās as arranged in the Tibetan and Chinese versions :

T ²	T ¹	C
1—5	1—5	1—5
6	6	7
7	7	6
8	0	8
9	0	9
10	8	10
11	9	11
12	10	12
13	11	13
14	12	14

15	13	15
16	14	16
17	15	17
18	0	23
19	18	20
20	19	21
*	*	*
22	20	24
23	0	22

§8. INTER-RELATION OF THE VERSIONS.

The comparative notes will show that in most cases T¹ has agreement more with C than with T². Only in four kārikās, Nos. 4, 14, 15, 22, T¹ agrees more with T² than with C.

§9. THE SUBJECT AND ITS TREATMENT.

After expressing his obeisance to the Buddha the author tells us some of the general conceptions of the Mādhyamikas which can be regarded as common to Yogācāra system. Next, he advises one to realise Buddhahood, so that one may help the people suffering from the false notions of things. Then he says that through the knowledge of *pratītyasamutpāda* one can see the transcendental truth (*bhūtārtha*) and by it can understand that the world is *śūnya*. To the wise, he continues, there is no *samsāra*, just as the object of dream has no existence to one in the waking state. Next he teaches us that there is nothing but mind (*cittamātra*) and such notions as the bad and evil *karman*, their consequences, etc., are only owing to that mind, and when the mind is completely suppressed there is none of them. The things have no independent existence, yet one imagines them variously and then falls into the ocean of *samsāra*, and cannot come out of it without resort to the *Mahāyāna*.

These are mere statements without any arguments or discussion, and thus the subject is not treated here thoroughly.

The only thing that may be specially noted here is the advocacy by the author of the idealistic views in the treatise. Mr. Yamaguchi has noticed this in his *Prefatory Notes* (*The Eastern Buddhist*, 1926, Vol. IV, No. 1, pp. 57-58) and found out even from Nāgārjuna's own work, *Yuktisāṣṭikā*, 34, 36, that the main idealistic thought is adopted there by

*For T² 21, T¹ 16-17, and C 18-19 see note on No. 21.

the author himself. Idealistic views are expounded in various canonical works and the Mādhyamikas explain the fact saying that they are meant only to lead the disciples who are not keenly intelligent to the highest truth. See *Madhyamakavṛtti*, p. 276. Nāgārjuna himself says :

cittamatram jagat sarvam iti yā deśanā munehi 1
uttrāsaparihārārthaṁ bālānām sā na tattvataḥ 11¹

Subhāṣitasaṁgraha, p. 20.

One may, therefore, say that the *Mahāyānvimśaka* represents the views of both the *Vijñāna*- and *Sūnya*-vādās, and as such it does not belong to a particular school of the *Mahāyāna*. It is simply a book of the *Mahāyāna*, as shows its title.

§10. THE SUMMARY OF THE TEXT.

Having indicated in the first kārikā in which he has paid his homage to the Buddha that the truth he is going to propound can hardly be expressed by words the author says that in the transcendental truth (*paramārtha*) there is neither *utpāda* 'appearance' nor *nirodha* 'disappearance.' The Buddha and the beings are of the same nature and they are just like the sky which has no real existence. There is no origination (*jāti*) on either side of the world. A compound thing (*samskṛta*) comes into existence through its cause and conditions, and therefore in its essence it is nothing but *sūnya*. This is what comes into the range of an omniscient one. In regard to their own nature all things are just like a shadow. Worldlings imagine an *ātman* when in fact there is no *ātman*. They also imagine pain and pleasure, and such other things, but in reality they are non-existent. It is on account of this false imagination that people suffer from *kleśas* 'evil passions,' as a forest is burnt by fire. [As a painter is frightened having seen a picture of a Yakṣa drawn by himself, so it is owing to his false notions that a man is frightened in the *samsāra*. As a stupid person moving himself is drowned in mud, so are drowned the beings in the mire of false discrimination and cannot come out of it. Seeing that these men are helpless one should try to become

¹ asti khaly iti nīlādi jagad iti jadīyase 1
bhāvagrāhagrahāveśa-(veśād) gambhīranayabhīrave 11
vijñānamātram evedām citram jagad udāhṛtam 1
grāhyagrāhakabhedena rahitām mandamedhuse 11
gandharvanagarākārām satyadvitayalāfichiṭam 1
ameyānantakalpaughabhāvanāsuddhabuddhaye 11

Subhāṣitasaṁgraha, pp. 14-15

a Buddha, so that one can help them. The world is *śūnya* to him who realizes the transcendental truth having known *pratītyasamutpāda*. The *samsāra* and *nirvāna* are mere appearance ; in fact, they have no existence ; the truth is that the things are quiescent from the very beginning (*ādiśānta*), clean, changeless and pure. All this is nothing but mind (*citta*), and just like *māyā*. When the wheel of this mind (*citta-cakra*) is destroyed all things disappear ; therefore they are *anātman* (i.e., without any definite nature). The things have no nature whatsoever, yet, the people take them to be eternal, think them to be *ātman*, and consider that happiness may be derived from them. And thus they are covered with the darkness of ignorance and attachment and fall into the ocean of *samsāra*. And without the 'great conveyance' (*Mahāyāna*) no body can reach the other side of that ocean.

ABBREVIATIONS.

The letters *a*, *b*, *c* and *d* imply the four lines of a stanza respectively.

C stands for Chinese version (B. Nanjio, No. 1308).

T¹ stands for Tibetan version, Tanjur, Mdo, Gi, fols, 211^b.8—213^a.2 (Cordier, Vol. III, 357).

T² stands for Tibetan version, Tanjur, Mdo, Tsa, fols, 156^a.4—157^a.5 (Cordier, Vol. III, p. 293).

N.B.—In the Tibetan in Roman transcription, *n̄* has been used for the guttural nasal (=ng as in English *sing*). This letter, *n̄*, is used for the Sanskrit and other Indian cerebral n, but as the press did not have the proper letter for the guttural nasal we have used *n̄* as a makeshift. In Sanskrit words, simple n before gutturals stands for the guttural nasal.

RESTORED SANSKRIT TEXT

MAHĀYĀNAVINĀMAKAM

Namas Triratnāya.

1

namo vācā'vācyam api dayayā yen deśitam 1
dhīmate vītarāgāya buddhāyācintyaśaktaye ॥ 1 ॥

2

paramārthena notpādo nirodho'pi na tattvataḥ 1
buddha ākāsavat tadvat sattvā apy ekalakṣaṇaḥ ॥ 2 ॥

3

nāsmiṁs tasmiṁs taṭe jātiḥ saṁskṛtam pratyayodbhavam 1
śūnyam eva svarūpeṇa sarvajñajñānagocaraḥ ॥ 3 ॥

4

sarve bhāvāḥ svabhāvena pratibimbasamā matāḥ 1
śuddhāḥ śāntasvabhāvāḥ ca advayāḥ tathatā samāḥ ॥ 4 ॥

5

tattvenāśātmanī pṛthag-janenātma vikalpitali 1
sukhaṁ duḥkham upekṣā ca kleśo mokṣas tathaiva ca ॥ 5 ॥

6

gatayah saḍ hi saṁsāre sugatau sukham uttamam 1
narake ca mātād duḥkham sarvaiḥ na tattvagocaraḥ ॥ 6 ॥

7

aśubhād duḥkham atyantam jarā vyādhis tathā mṛtiḥ 1
karmabhis tu śubhair eva śubham eva hi niścitam ॥ 7 ॥

mithyākalpanayā sattvā dāvāgnineva kānanam 1
kleśānalena dāhyante narakādau patanti ca ॥ 8 ॥
yathā yathā bhaven māyā sattvāḥ syur gocarāḥ tathā 1
jagan māyāśvarūpam hi pratīyasambhavam tathā ॥ 9 ॥

8

* yathā citrakaro rūpam yakṣasyātibhayanlaram 1
samālikhya svayam bhītaḥ saṁsāre'py abudhas tathā ॥ 10 ॥

9

svayam calan yathā pañke bālaḥ kaścin nimajjati 1
nimagnāḥ kalpanāpañke sattvāḥ tathodgamaṁkṣamāḥ ॥ 11 ॥

10

bhāvadarśanato'bhāve vedyate duḥkhavedanā 1
 taylor jñānaviṣayayor bādhyante kalpanāviṣaiḥ 11 12 11

11

ālokya tān aśaraṇān karuṇāvāśamānasaḥ 1
 sattvānām upakārāya bodhicaryām samācaret 11 13 11

12

tayā sañcītya sambhārān prāpto bodhim anuttarām 1
 kalpanābandhanān muktaḥ syād buddho lokabāndhavaḥ 11 14 11

13

yah pratītyasamutpādād bhūtārtham avalokate 1
 sa jānāti jagac chūnyam ādimadhyāntavarjitam 11 15 11

14

darśanenaiva saṁsāro nirvāṇam ca na tattvataḥ 1
 nirañjanām nirvikāram ādiśāntām prabhāsvaram 11 16 11

15

viṣayaḥ svapnabodhasya prabuddhena na dṛṣyate 1
 mohāndhakārodbuddhena saṁsāro naiva dṛṣyate 11 17 11
 māyaiva dṛṣyate māyānirmitām saṁskṛtām yadā 1
 naiva kiñcit tadā bhāvo dharmāñām saiva dharmatā 11 18 11

16

jātimān na svayam jāto jātir lokair vikalpitā 1
 vikalpāś caiva sattvāś ca dvayam etan na yujyate 11 18^a 11

17

cittamātrām idam sarvam māyāvad avatiṣṭhate 1
 tataḥ ūbhāśubham karma tato jātiḥ ūbhāśubhā 11 19 11

18

sarve dharmā nirudhyante cittacakranirodhataḥ 1
 anātmānas tato dharmā viśuddhās tata eva te 11 20 11

19

bhāveṣu niḥsvabhāveṣu nityātmasukhasaṁjñayā 1
 rāgamohatamaśchannasyodbhūto'yaṁ bhavāmbudhiḥ 11 21 11

20

* kalpanājalapūrṇasya saṁsārasya mahodadheḥ 1
 mahāyānam anārūḍhaḥ ko vā pāram gamiṣyati 11 22 11

avidyāpratyayotpannasyāsyā lokasya saṁvidāḥ 1
 kutaḥ khalu bhaved eṣām vitarkānām samudbhavaḥ 11 23 11

11 Ācāryārya-Nāgārjuna-kṛtaṁ Mahāyānaviṁśakām sampūrṇam 11

TRANSLATION.

ADORATION TO THE THREE TREASURES.

1

I make my obeisance to the Buddha who is wise, free from all attachment, and whose powers are beyond conception, and who has kindly taught the truth which cannot be expressed by words. 1.

2

In the transcendental truth there is no origination (*utpāda*), and in fact, there is no destruction (*nirodha*). The Buddha is like the sky (which has neither origination nor cessation), and the beings are like him, and therefore they¹ are of the same nature. 2.

3

There is no birth either on this or the other side (of the world). A compound thing (*samskṛta*) originates from its conditions. Therefore it is *śūnya* by its nature. This fact comes into the range of knowledge of an omniscient one. 3.

4

All things by nature are regarded as reflections. They are pure and naturally quiescent, devoid of any duality, equal, and remain always and in all circumstances in the same way (*tathatā*). 4.

5

In fact, worldlings attribute *ātman* to what is not *ātman*, and in the same way they imagine happiness, misery, indifference, passions and liberation. 5.

6—7

Birth in the six realms of existence in the world, highest happiness in the heaven, great pain in the hell,—these do not come within the per-view of truth (*i.e.* cannot be accepted as true); nor do the notions that unmeritorious actions lead to the extreme misery, old age, disease, and death, and meritorious actions surely bring about good results. 6-7.

It is owing to false notions that beings are consumed by fire of passions even as a forest is burnt by forest conflagration and fall into the hells, etc. 8.

As illusion prevails so do beings make their appearance. The world is illusory and it exists only on account of its cause and conditions. 9.

¹ The Buddha and the beings.

8

As a painter is frightened by the terrible figure of a Yakṣa which he himself has drawn, so is a fool frightened in the world (by his own false notions). 10.

9

Even as a fool going himself to a quagmire is drowned therein, so are beings drowned in the quagmire of false notions and are unable to come out thereof. 11.

10

The feeling of misery is experienced by imagining a thing where in fact it has no existence. Beings are tortured by the poison of false notions regarding the object and its knowledge. 12.

11

Seeing these helpless beings with a compassionate heart one should perform the practices of the highest knowledge (*bodhicaryā*) for the benefit of them. 13.

12

Having acquired requisites thereby and getting unsurpassable *bodhi* one should become a Buddha, the friend of the world, being freed from the bondage of false notions. 14.

13

He who realizes the transcendental truth knowing the *pratītyasamutpāda* (or the manifestation of entities depending on their causes and conditions), knows the world to be *śūnya* and devoid of beginning, middle or end. 15.

14

The *samsāra* and *nirvāṇa* are mere appearances ; the truth is stainless, changeless, and quiescent from the beginning and illumined. 16.

15

The object of knowledge in dream is not seen when one awakes. Similarly the world disappears to him who is awakened from the darkness of ignorance. 17.

The creation of illusion is nothing but illusion. When everything is compound there is nothing which can be regarded as a real thing. Such is the nature of all things. 18.

16

One having origination (*jāti*) does not originate himself. Origination is a false conception of the people. Such conceptions and (conceived) beings, these two are not reasonable. 18a.

17

All this is nothing but mind (*citta*) and exists just like an illusion. Hence originate good and evil actions and from them good and evil birth. 19.

18

When the wheel of the mind is suppressed, all things are suppressed. Therefore all things are devoid of *ātman* (independent nature), and consequently they are pure. 20.

19

It is due to thinking the things which have no independent nature as eternal, *ātman*, and pleasant that this ocean of existence (*bhava*) appears to one who is enveloped by the darkness of attachment and ignorance. 21.

20

Who can reach the other side of the great ocean of *samsāra* which is full of water of false notions without getting into the great vehicle (*i.e.*, *Mahāyāna*)? 22.

How can these false notions arise in a man who thoroughly knows this world which has originated from ignorance? 23.

Here ends the *Mahāyānaviśiṣṭaka* of Ācārya Nāgatjuna.

CHINESE TEXT.

大乘二十頌論

龍樹菩薩造

西天譯經三藏朝奉大夫試光祿卿傳法大師賜紫臣施證奉

詔譯

1 彌歸命不可思議性 諸佛無著真實智 諸法非言非無言 佛悲愍故善宣說

2 第一義無生 隨轉而無性 佛衆生一相 如虛空平等 ³此彼岸無生 自性緣所生 彼諸行皆空
 一切智智行 ⁴無染眞如性 無二等寂靜 諸法性自性 如影像無異 ⁵凡夫分別心 無實我計我
 故起諸煩性 及苦樂捨等 ⁶世間老病死 為苦不可愛 隨諸業墮墮 此實無有樂 ⁷天趣勝妙樂
 地獄極大苦 皆不實境界 六趣常輪轉 ⁸衆生妄分別 煩惱火燒燃 墮地獄等趣 如野火燒林
⁹衆生本如幻 復取幻境界 踏幻所成道 不了從緣生 ¹⁰如世間畫師 畫作夜叉相 自畫已自怖
 此名無智者 ¹¹衆生自起染 造彼輪迴因 造已怖墮墮 無智不解脫 ¹²衆生虛妄心 起疑惑垢染
 無性計有性 受苦中極苦 ¹³佛見彼無救 乃起悲愍意 故發菩提心 廣修菩提行 ¹⁴得無上智果
 卽觀察世間 分別所繩縛 故爲作利益 ¹⁵從生及生已 悉示正真義 後觀世間空 離初中後際
 觀生死涅槃 是二俱無我 無染亦無壞 本清淨常寂 ¹⁷夢中諸境界 覺已悉無見 智者寤寐睡
 亦不見生死 ¹⁸愚癡闇蔽者 墜墮生死海 無生計有生 起世間分別 ¹⁹若分別有生 衆生不如理
 於生死法中 起常樂我想 ²⁰此一切唯心 安立幻化相 作善不善業 感善不善生 ²¹若滅於心輪
 卽滅一切法 是諸法無我 諸法悉清淨

²² 佛廣宣說世間法 當知卽是無明緣 若能不起分別心 一切衆生何所生 ²³於彼諸法法性中
 實求少法不可得 如世幻師作幻事 智者應當如是知 ²⁴生死輪廻大海中 衆生煩惱水充滿
 若不運載以大乘 畏竟何能到彼岸

大乘二十頌論

TIBETAN TEXT.

I (T¹).

rga.gar.skad.du 1 ma.hā.yā.na.vim.śa.ka 1
bod.skad.du 1 theg.pa.chen.po.ni.ñi.su.pa 11
dkon.mchog.gsum.la.phyag.ḥtshal.lo 11

1

gaṇ.gis. brjod.paḥi.chos.kyis. ni 1
brjod.du.med. kyaṇ brtse.bas. bstan 1
chags.med. blo.can. blo¹.med.paḥi 1
mthu.can. saṇs.rgyas.la. phyag. ḥtshal 11

2

skye.ba. don.du. yod. ma. yin 1
ḥgag.paḥaṇ de.ñid.du. med. de 1
saṇs.rgyas. nam.mkhha. ji.bžin.la 1
sems.can.rnams. kyaṇ. mtshan.ñid.geig 11

3

pha.rol. tshu.rol. skye med.pas² 1
ḥdus.bys. rten.skyes. de.dag.kyaṇ 1
raṇ.gi.ṇo.bo. stoṇ.pa.ñid 1
kun.mkhen.ye.śes.spyod.yul.can 11

4

dṇos.po. thams.cad. raṇ.bžin.gyis 1
gzugs.brñian.daṇ. ni. mtshuṇs.par. ḥdod 1
dag. daṇ. zi.baḥi.raṇ.bžin. te 1
gfiṣ.med. de.bžin.ñid. daṇ. mtshuṇs 11

5

so.soḥi.skye.bo. de.ñid. du 1
brag.med.na. yaṇ. b̄dag.ñid. du 1
bde. daṇ. sdug.bṣṇal. btaṇ.sfioms. daṇ 1
ñon.moṇs. kun.tu. rnam.par.brtag 11

¹ P *blon*. Read *bla*. Here *bla.med* = *bla.na.med*.

² After *pha.rol* P reads *tshul.bžin. skyes.pa.yi*.

6

ḥkhor.bar. ḥgro.ba. rnam.drug. daṇ 1
 bde.ḥgro. bde.ba. mchog. ḥid. daṇ 1
 dmyal.bar. sdug.ḥṣal. chen.po. daṇ 1
 yul.la. de.ḥid. mi.ḥsam.par¹ 11

7

gžan.yaṇ. mi.dge. sdug.ḥṣal. daṇ 1
 rga.daṇ. na. daṇ. mi.rtag.ḥid 1
 las.rnams.kyi. ni. rnam.smin. dan² 1
 bde.ba. daṇ. ni. sdug.ḥṣal. ḥid 11

8

yaṇ.dag. ri.mo.mkhau.gyis. ni 1
 śin.tu.ḥjigs.byed. gṣen.rjeḥi.gzugs 1
 bris.te. raṇ. yaṇ. ḥjigs.pa. ltar 1
 hkhor.bar. rmoṇs.paḥaṇ. de.bžin. no 11

9

ji.ḥtar.raṇ.gis. ḥdam. byas.nas 1
 byis.pa. ḥgaḥ³.ba. ḥdren.pa.ltar 1
 de.bžin. śin.tu. dgaḥ.ba.yi 1
 rnam.rtog.ḥdam.du. sems.can. byiṇ 11

10

med.la. yod.par.mthoṇ.ba. yin 1
 sdug.ḥṣal. tshor.ba. myoṇ.bar.byed 1
 ḥnam.ṇa. phyin.ci.log.blo.yis 1
 rtag.paḥi dug.gis. gnod.par.byed 11

11

skyabs.med. de.dag. mthoṇ.nas. ni 1
 sñiṇ.rjeḥi.dbaṇ.gyur.yid.can.gyis 1
 saṇs.rgyas. phan.mdzad. sems.can.rnams 1
 rdzogs.paḥi. byaṇ.chub. la. spyod⁴. mdzad 11

¹ See Notes.

² For *smin.dan* P *par.smin*.

³ Both N and P *dgaḥ*.

⁴ P *sbyor*.

12

de.dag. bsod.nams. tshogs. bsags.nas 1
 rtog.pahi.dra.ba.las. grol.te 1
 ye.šes. bla.na.med.pa. hthob 1
 sañs.rgyas. hijig.rten.gñen.du. hgyur ll

13

yañ.dag.don.ni. mthoñ.bahi.phyir 1
 ji.bzin.ye.šes.skyes.pa.rnams 1
 de.nas. thog.mthaḥi.bar.spañs.pahi 1
 hgro.ba. ston.pa. ñid. du. mthoñ ll

14

de.dag. bdag.ñid. hkhör.ba.dañ 1
 mya.ñan.hdas.pa¹ mi. mthoñ. ño 1
 ma.gos. hgyur.ba. med.pa. dañ 1
 gzoñ.nas. ži.žiñ. hod.gsal.baho ll

15

rmi.lam.ñams.su.myoñ.bahi. yul 1
 sad.par.gyur ni.² mi. mthoñ. ño 1
 rmoñs.pahi.mun.pa.sad.pa.yis 1
 hkhör.ba. mthoñ.ba. ma. yin. ñid ll

16

rañ.bzin.med.pahi. dños.rnams.la 1
 rtag.bdag.bde.bahi.³ hdu.šes.kyis 1
 chags.rmoñs.mun.pas. bsgribs.pa.na 1
 srid.pahi.rga.mtsho. hdi. hbyuñ. ño ll

17

skye.bo.⁴ rañ.ñid. ma.skyes.rnams 1
 hijig.rten.rnams.kyis. skye.bar. brtags 1
 rnam.par.rtog. dañ. sems.⁵can.rnams 1
 hdi. dañ. gñis.kar. rigs⁶ ma. yin ll

¹ P *pahi* for *pa*.

² Both N and P *na*.

³ N *med*.

⁴ Both N and P *ba* for *bo*. See Notes.

⁵ P *sesm*, evidently a misprint.

⁶ N *rig*.

18

ḥdi.dag. thams.cad. śems.tsam. ste¹ 1
 sgyu.mar.ḥgyur.ba.bžin. du. skye 1
 de.las. dge. daṇ. mi.dge. las 1
 de.las. ske.ba. bžaṇ. daṇ. ḥnan ll

19

sems.kyi. ḥkhor.ba. ḥgags.pa.na 1
 kun.gyi. chos.ñid. ḥgag.pa. yin 1
 de.ñid. chos.la. bdag. med. de 1
 de.ñid. chos.kyi. rnam.dag. ste ll

20

* * * *

theṅ.pa.che.la. ma.brten.par 1
 ḥkhor.baḥi.rga.mtsho.chen.po.yi 1
 pha.rol. brgal.bar. ḥgyur.ba. med² 1

theṅ.pa.chen.po.ñi.su.pa. slob.dpon. ḥphags.pa. klu.sgrub.kyis.
 mdzad.pa. rdzogs. so ll

kha.cheḥi. paṇ.đi.ta. ā.nan.da. daṇ 1 lo.tsa.ba. dge.sloṇ. grags.hbyor
 śes.rab.kyis. bsgyur.baḥo ll

¹ N ste.

² P miṇ.

TIBETAN TEXT.

II (T²)

rgya.gar.skod.du 1 ma.hā.yā.na.vim.sí.kā ll
bod.skad.du 1 theg.pa.chen.po.ñi.su.pa ll

hjam.dpal.gžon.nur.gyur.pa.la. phyag htshal.lo ll

1

chags.med. thugs.su.chud. sañs.rgas 1
rjod.byeđ. bjod.par.bya.ba.min 1
thugs.rjes. rgyal.bar.¹ snañ. gyur.pa 1
mthu.bsam.mi.khyab. phyag.htshal.lo ll

2

dam.pañi.don.du. skye.med.phyir 1
de.ñid.du. ni. grol.bahāñ. med 1
mkhañ.bžin. sañs.rgas. de.bžiu. te 1
sems.can. dañ. ni. mtshan.ñid.cig ll

3

pha.rol. tshu.rol. skye. med.pas 1
rañ.bžin. mya.ñan.ñdas.pañan. med 1
de.bžin. ñdus.byas. mñon.par. stoñ 1
kun.mkhyen.ye.ñes.spyod.yul. yin ll

4

ñpos.po. kun.gyi. rañ.bžin.ni 1
gzugs.brñan. dañ. ni. mtshuñs.par.rtogs ll
rnam.dag. ži.bahi.ño.bo. ñid 1
gnis.med. de. bžin. ñid.du. mñam ll

5

bdag. dañ. bdag.med. bden. min. te 1
so.sohi.skye.bos. brtags.pa. yin 1
bde. dañ. sdug.bñal. ltos².pa. ste 1
ñion. moñs. rnims. dañ grol.de.bžin ll

¹ N *ba*.

² N *btos*.

6

ḥgro.ba. rigs. drug. ḥkhor.ba.ru 1
 mtho.ris. mchog. daṇ. bde.ba. daṇ 1
 dmyal.bar. sdug.bṣṭal. chen.po. ste 1
 de.dag. yul.rnams. ūnams.su.myoṇ 11

7

mi.dges. mchog.tu. sdug.bṣṭal. ūṇ 1
 dgaḥ.na. mi.rtag. rgud.pa. yin 1
 dge.baḥi. las.rnams.ūṇd.kyis. kyaṇ 1
 bzaṇ.po.ūṇd.du. ūṇes.pa. yin 11

8

skye.med.rtogs¹.pas. bskrun.pa.yis 1
 * * * *
 dmyal.la.sogs.pa. ūṇaṇ.ba.ni 1
 ūṇes.pa. ngas.kyi. me.bžin. bsreg 11

9

sgyu.ma. ji.lta. ji.lta.bar. 1
 de.bžin. ūems.can. yul.la.spyod 1
 ḥgro.ba. sgyu.maḥi.raṇ.bžin. yin 1
 de.bžin.du. ni. brten.nas. byuṇ 11

10

ji.ltar. ri.mo.mkhan. gyis².gzugs 1
 gnod.sbyin. ḥjigs.pa. bris.pa.yis 1
 de.yis. raṇ.ūṇd. skrag.pa.ltar 1
 mi.mkhas ḥkhor.bar. de.bžin. no 11

11

ji.ltar. raṇ.gis. ḥdam. gyos.pas 1
 byis.pa. ḥgaḥ.ūṇ. byiṇ.ba.ltar 1
 de.bžin. rtog.paḥi. ḥdam.byiṇ.bas 1
 ūems.can.rnams.ni. hbyuṇ. mi. nus 11

¹ Read *rtog*. See Notes.
² N *gyi*.

12

dṇos.med. dṇos.por. lta.ba.yis¹ 1
 sdug.bṣṇal.tshor.ba. ūams.su.myoṇ 1
 yul. daṇ. ses.pa. de.dag.tu 1
 rnam. par. rtog².paḥi. dug.gis. bciṇis 11

13

de.dag. sñiṇ.po.med. mthoṇ.bas 1
 ūes.rab.sñiṇ.rjeḥi.yid.kyis. ni 1
 sems.can.rnams.la. phan.paḥi.phyir 1
 rdzogs. saṇs.ṛgyas.la. sbyor³.bar. bya 11

14

des. kyaṇ. tshogs. bsags. kun.rdzob. tu 1
 bla.na.med.paḥi. byaṇ. chub. thob 1
 rtog.paḥi. ḥchiṇ.ba.rnams.las. grol 1
 saṇs.rgas. de. ni. ḥjig.rten.gñen 11

15

ji.ltar. rten.ciṇ.ḥbreḥ.ḥbyuṇ.ba 1
 gaṇ.gis.⁴ yaṇ.dag. don.du. gzigs 1
 de.yis. ḥgro.ba. stoṇ.par. mkhyen 1
 thog.ma. dbus. daṇ.tha.ma.⁵ spaṇs 11

16

de.ltar. mthoṇ.bas. ḥkhor.ba. daṇ 1
 mya.ṇan.ḥdas.paḥaṇ de.ñid. min 1
 ūon.moṇs.pa.yi. rnam.pa.med. 1
 thog.ma.dbus.mthaḥ⁶.raṇ.bžin.gsal⁷ 11

17

rmi.lam. ūams.sa.myoṇ.ba.bžin. 1
 so.sor.rtogs.pas. snaṇ.ba.min 1
 rmoṇs.paḥi. mun.pa. gñid.sad.la 1
 ḥkhor.ba.rnams. ni. dmigs.pa. med 11

¹ N yīn.² N rtogs.³ N sbyar.⁴ N P gī.⁵ It is in P, N reads mthaḥ.ma.⁶ P mthaḥi.⁷ P bṣal.

18

sgyu.maḥi.¹ sprul.pa. sgyu.mar. mthoṇ 1
 gaṇ.tshe. ḥdus.pa. deḥi. tshe 1
 cuṇ.zad. yod.pa. ma. yin.te 1
 de. ni. chos.rnams. chos.ñid. yin ll

19

ḥdi.dag. thams.cad. sems.tsam. te² 1
 sgyu.ma..lta.bur. gnas.pa. yin 1
 dge. daṇ. mi.dge. las.rnams.kyis 1
 de.yis. bzaṇ. ḥan. skye.ba.rnams ll

20

sems.kyi. ḥkhor.lo. ḥgags.pa.yis 1
 chos.rnams. thams.cad. ḥgag.pa. ñid 1
 de.phyir. chos. ñid. bdag. med. ciṇ 1
 des.na. chos.ñid. rnam.par.dag ll

21

dṇos.po. ḥam. ni. raṇ.bzin.la 1
 rtag.tu. bde.bar. hdu.śes. śiṇ 1
 rmoṇs.paḥi. mun.pas. bsgribṣ.pas.na 1
 byis,pa.ḥkhor.baḥi. rga.mtshor. ḥkhyam ll

22

rtog.paḥi. chu.bos. gaṇ.ba.yi 1
 ḥkhor.baḥi.rga.mtsho.chen.po.la 1
 theg.chen.gru.la. mi.żon.par³ 1
 gaṇ.gis. pha.rol. phyin.par.ḥgyur ll

23

ma.rig⁴ rkyen.gis. byuṇ.ba. ḥdi 1
 yaṇ.dag. ḥjig.rten.mkhyen.paḥi. phyir 1
 rnam.par.rtog.pa. ḥdi.dag. ni 1
 ci.żig.las. ni. ḥbyuṇ.bar. ḥgyur ll

theg.pa.chen.po.ñi.su.pa. slob.dpon. klu.sgrub.kyi.żal.sṇa.nas.mdzad.pa.
 rdzogs.so ll
 rgya.gar.gi. nkhan.po. tsan.dra.ku.mā.ra. daṇ. dge.sloṇ.
 śā.kya.ḥod.kyis. bsgur ll

¹ P mas.
² P pa.

³ N can.te for tsam te.
⁴ N rigs.

NOTES

COMPARATIVE AND EXEGETIC.

For *triratnāya* T² *mañjuśrīkumārabhūtāya*.

1

- a* C namo' cintyabhāvarūpebhyaḥ
T¹ yena vāgdharmeṇa
T² vītarāgair avabudhair buddhaiḥ
- b* C buddhebhyo vītragebhyāḥ
T¹ avacanam (or avācyam) api dayayā deśitām
T² vītarāgair avācyam
- c* C dharmā avacanā nāvacanāḥ
T¹ vītarāgāya matimate 'nuttara-
T² dayayā suprakāśitām
- d* C buddhena dayayā sudeśitāḥ
T¹ śaktaye buddhāya namaḥ
T² acityaśaktaye namaḥ.

Comparison.

C *a*, T¹ *c* (last part) and *d*, T² *d* ; C *b*, T¹ *c* and *d*, T² *a* ;
C *c*, T¹ *b*, T² *b* ; C *d*, T¹ *b*, T² *c*.

Restoration.

a C *a*, *c*, *d* ; T¹ *a*, *b* ; T² *b*. *b* C *d* ; T¹ *b* ; T² *c*. *c* C *b* ; T¹ *c* ;
T² *a*. *d* C *a*, *d* ; T¹ *c*, *d* ; T² *d*.

In *c* of T¹ after *blo.can* P has *blon.med*, while N reads *blo.med*. The last word *paḥi* shows that *blon.med* or *blo.med* is to be construed with the following word *m̥thu* in *d*. I think, therefore, that one should read here neither of the above two readings, but *bla.med* (= *bla.na.med.pa*) meaning *anuttara* in Sanskrit. It closely corresponds to the *m̥thu.bsam.mi.khyab* of T² in *d*, and is fully supported by C *a* (*pu k'o ssu i hsing*).

In *a* *vāgdharmeṇa* (or *vācā*) *avācyam* (or *anabhilāpam*) (T¹ *brjod.pañih*.
chos.kyis.ni.brjod.du.med, T² *rjod/byed.brjod.par.bya.ba.min*), or *na*
vācyam (or *abhilāpyam*) and *na avācyam* (*anabhilāpyam*), or *na vacanam*
and *na avacanam* (C *fei yen fei wu yen*), refers to Buddha's *anakṣara*

dharma, i.e., the *dharma* which is not expressed, or cannot be expressed by words. See MV., p. 264 ; BCP, (with a slight variation), p. 365 :

anakṣarasya dharmasya śrutiḥ kā deśanā ca kā 1
śrūyate deśyate cāpi samāropād anakṣraḥ 11

yasyāmī rātrau tatāgato'bhisambuddho yasyāmī ca parinirvṛto'trāntare tathāgatenaikam apy akṣaramī nodāhrtam. See *Lankāvatāra*, ed. B. Nanjio, p. 143 ; Suduki, *Studies in the Lankāvatāra-sūtra*, p. 376. *Catustava* (*Nirupamastava*, 7) quoted in BCP., p. 420, and *Tattvaratnāvalī* in *Advayavajrasangraha*, GOS, p. 22 :

nodāhṛtam tvayā kiñcid ekamapy akṣaramī vibho 1
kṛtsnaś ca vaineyajano dharmavarṣeṇa tarpitah 11

Cf. also the following (MV, pp. 348-429) :

yo 'pi ca cintayi śūnyakadharmaṇ
so 'pi kumārgapapannaku bālaḥ 1
akṣarakīrtita śūnyakadharmaṇ
te ca anakṣara akṣara uktāḥ 11

Mahāyānasūtrālankāra, XII. 2 :

dharmaḥ naiva ca deśito bhagavatā pratyātmavedyo yata
ākṛṣṭā janatā ca yuktavihitair dharmaiḥ svakīm dharmatām 1

Kenopaniṣad, 3 :

na tatra cakṣur gacchati na vāg gacchati no manah 1
na vidmo no vijānīmo yathaitad anuśiṣyāt 11

2

- a C paramārthena notpādaḥ
T¹ utpādo vastuto nāsti
T² paramārthena anutpādāt
- b C anuvṛttiś ca na svabhāvataḥ
T¹ nirodho 'pi na tattvataḥ
T² mokṣo 'pi nāsti tattvataḥ
- c C buddhaḥ sattva ekalakṣaṇaḥ
T¹ ākāśavad yathā buddhaḥ
T² ākāśavad tathā buddhaḥ
- d C ākāśavat sāmānyato drṣṭam
T¹ sattvā apy ekalakṣaṇaḥ
T² sattvāś ca ekalakṣaṇaḥ

Comparison.

C a, T¹a, T²a ; C b, T¹b, T²b ; C d, T¹c, T²c ; C c, T¹d, T²d.

Restoration.

a C a ; T¹a ; T²a. b C b ; T¹b ; T²b. c C d ; T¹c ; T²c. d C c : T d ; T² d.

In b for *nirodha* (*hgag.pha*) or *mokṣa* (*grol.ba*) in T¹ and T² respectively, C *anuvṛtti* (*zui ten*) which is evidently a wrong reading for *nirvṛti*. The reading *mokṣa* in T² is certainly not better than *nirodha*.

Nāgārjuna's doctrine of *anutpāda* and *anirodha* is well-known, and specially in his *Madhyamaka-kārikā*.

The following from his *Yuktisāṣṭkā*, 22, may be quoted here :

de.ltar.ci yaṇ skye.ba.med 1
ci.yaṇ.hgag.par mi.hgyur.ro 11

We may translate it thus :

evam na kaścid utpado 1
nirodho pi na kaścana 11

Like the sky the Buddha and the beings have neither *utpāda* (origination) nor *nirodha* (cessation). Therefore, in this respect they have the same characteristics. See *Aṣṭasāhasrikā-prajñapārmītā*, pp. 39-40 : māyopaniās te devaputrāḥ sattvāḥ svapnopamāḥ te devaputrāḥ sattvāḥ⁰. samyaksambuddho'py ārya subhūte māyopahaḥ svapnopamaḥ ; BCP, IX, 151 (p. 590) : *yataś cānuppannāniruddhāḥ sarvadharmā* ata āha *nirvṛtetyādi*.

nirvṛtānirvṛtānām ca viśeṣo nāsti vastutah 1

The following kārikā of which the wording is to be noted, is quoted here from Nāgārjuna's *Catuhślava* cited in BCP, p. 590 :

buddhānām sattvadhatos ca yenābhinnatvam arthataḥ 1
ātmānaś ca pareśām ca samatā tena te matā 11

a C nāsmiṁs tasmiṁs taṭe jātiḥ
T¹ pare apare ca tire jātir nāstīti
T² “
b C svabhāvena pratītyasmutpannāni
T¹ saṁskṛtāni pratyotpannāni tāni
T² na nirvāṇaiḥ svabhāvataḥ

- c C tāni saṁskṛtāni sarvāṇi śūnyāni
 T¹ svarupeṇa śūnyāny eva
 T² vyaktāni tathā samskrtaṁ śūnyam
- d C sarvajñajñānagocaraḥ
 T¹ ,,
 T² ,,

Comparison.

Ca, T¹a, T²a ; C b, T¹ b ; C c, T¹c, T²c ; C d, T¹d, T²d.

Restoration.

a Ca ; T¹a ; T²a. b Cb ; T¹b. c Cc ; T¹c ; T²c. d Cd ;
 T¹d ; T²d.

T²b differs from all.

In T¹a N has the same reading as in T²a, but P reads *pha.rol tshul. bzin. skyes.pa.yi.* This reading cannot be defended.

4

- a C akliṣṭās tathatārūpāḥ
 T¹ sarve bhāvāḥ svabhāvena
 T² ,,
- b C advayāḥ śāntāḥ
 T¹ pratibimbasamā matāḥ
 T² ,,
- c C sarve dharmā lakṣaṇasvabhāvena
 T¹ śuddhāḥ śāntasvabhāvāś ca
 T² viśuddhāḥ śāntasvarūpāś ca
- d C pratibimbopamā abhinnāḥ (= samāḥ)
 T¹ advayāḥ tathatā samāḥ
 T² ,,

Comparison.

C a, T¹ c-d, T² c-d ; C b, T¹ c-d, T² c-d ; C c, T¹ a, T² a ;
 C d, T¹ b-d, T² b-d.

Restoration.

a C c ; T¹ a ; T² a. b C d ; T¹ b ; T² b. c C a-b ; T¹ c ; T² c.
 d C a-b-d ; T¹ d ; T² d.

For *suddha* and *śāntasvabhāva* see the note on *kārikā* 16, and MV., p. 373.8 : etac ca *śāntasvabhāvam* ataimrikakeśādarsanavat *svabhāvarahitam*. The word *advaya* means *grāhyagrāhakaraha*, 'without percipient and perceptible.' The word *tathatā* generally translated by "suchness" or "thisness" means "absolute reality." (*tatha* 'true'). Here this absolute reality is nothing but *śūnyatā* 'voidness' or 'relativity' as Stcherbatsky has, I think, rightly translated. It is meant here by using the word that things are *śūnya*, *pratītyasamutpāna*. See MV, p. 196 : *śūnyatām tathatālakṣaṇām* ; *Śikṣāsamuccaya*, p. 263 : *Dharmasangītyām apy uktam tathatā tathateti kulputra* *śūnyatāyā etad adhivacanam. sā ca* *śūnyatā* *notpadyate na* *nirudhyate. āha. yady evam dharmāḥ* *śūnyā uktā bhagavatā* *kasmāt* *sarvadharmā* *notpatsyante na* *nirotsyante* *nirārambho* *bodhisattvali. āha.* evam eva kulputra tathā *yathābhīsambudhyase* *sarvadharmā* *notpadyante na* *nirodhyante. āha. yad etad uktaiḥ bhagavatā* *samiskṛtā dharmā* *utpadyante* *niruddhyante* *cety asya tathāgatabhāṣitasya ko 'bhiprāyaḥ. āha. utpādanirodhābhīniṣṭaḥ* *kulputra* *lokasanniveśaḥ. tatra tathāgato* *mahākāruṇiko* *lokasyottrāsapadaparihārārthaiḥ* *vyavahāravaśād* *uktavān* *utpadyante* *nirodhyante* *ceti. no* *cātra* *kaśyacīd dharmasyotpādo* *na* *nirodha* *iti. BPC,* p. 354 : *para* *uttamo'rthaḥ* *paramārthaḥ* *akṛtrīmān* *vastusvarūpānī* *sarvadharmāṇām* *niḥsvabhāvatā* *śūnyatā* *tathatā* *bhūtakoṭir dharmā-* *dhātūr* *ityādiparyāyāḥ. See* *Madhyāntavibhanga* of *Maitreyanātha*, I. 16. Here the following is quoted from *Sthiramati*'s *ṭīkā* (fol. 14^a. 1. 3), the Italicised words being in the commentary by *Vasubandhu* on the original work (*Tanjur*, Mdo, Bi, fol. 6^a, 1. 2) : *tatra ananyathārthena tathateti* *avikriyārthenety [arthaḥ. tattvākhyānān nityam tāthātvad* *ity uktam.* *nityam* *sarvasmin kāle* 'samiskṛtavān na vikriyata ityarthāḥ.]¹ See also *Aṣṭasāhasrikā Prajñāpāramitā*, pp. 273, 374 ; Stcherbatsky : *The Conception of Buddhist Nirvana*, p. 35.

Things are *sama* 'equal' for all of them have no *utpāda* 'origination'. Let us cite here the following passage in the *Āryasatyadvayāvatārasūtra* quoted in the MV, pp. 374, 375 : *paramārthataḥ* *sarvadharmāṇutpādasama-* *tayā* *paramārthataḥ* *sarvadharmātyantājātisamatayā* *samā* *dharmāḥ. See* *Gaudapāda's Agamaśāstra*, IV, 93.

¹ The following is in *Vasubandhu's Trīṁśikā* (Lévi., p. 41) : *tathatāpi sah sarvakālaḥ tathābhāvāt. Com : tāthatā tathā hi prthagjanasaikṣyāsaikeśāvasthāsu tathāiva bhavati.*

5

- a C pṛthagjano vikalpacittena
T¹ pṛthagjanena tattvena
T² ātmānātmā na satyah
- b C tattvata anātmānam ātmeti manyate
T¹ anātmany apy ātmā
T² pṛthagjanena kalpitah
- c C tasmād uttiṣṭhanti kleśāḥ
T¹ sukhami duḥkhami upekṣā
T² sukhami duḥkhami apekṣā
- d C punar duḥkhasukhōpekṣā
T¹ kleśāḥ sarvatra vikalpitāḥ
T² kleśo mokṣas tathā

Comparison.

C a, T¹ a, T² b ; C b, T¹ b, T² a ; C c, T¹ d, T² d ; C d,
T¹ c, T² c.

Restoration.

a C b ; T¹ b ; T² a. b C a ; T¹ a ; T² b. c C c-d ; T¹ c ; T² c.
d C c ; T¹ d ; T² d.

In c for *upekṣā* (T² c *btañ.sñoms*, C d *she*) T¹ c reads *apekṣā* (*bltos. pa*) which is certainly not a good reading.

6

- a C devagatau (=śvarge) viśiṣṭāni sukhāni
T¹ saīnsāre gatayaḥ śoḍhā
T² samsāre gatayaḥ ṣat
- b C narake 'timātrāni duḥkhami
T¹ sugatāv uttamāni sukhāni
T² paramāḥ svargaḥ sukhāni ca
- c C sarvāni na satyagocaraḥ
T¹ narake ca mahāduḥkhami
T² „
- d C ṣaḍ gatayo nityāni pravartante
T¹ viṣayas tattvenācintyaḥ
T² tāni viṣayēṣu vedyante

Comparison.

C a, T¹ b, T² b ; C b, T¹ c, T² c ; C c, T¹ d ; C d, T¹ a, T² a

Restoration.

a C d ; T¹ a ; T² b. b C a ; T¹ b ; T² b. c C b ; T¹ c ; T² c.
d C c ; T¹ d.

T² d differs from all.

In d P of T¹ reads *yul.de.ñid.mi.bsam.par* which is evidently an incomplete line. Here N adds *la* between *yul* and *de*, thus making the line complete. It is, however, not satisfactory. In order to make the line in P complete we may read *bsam* with N for *bsams*, adding *yod* at the end, and it agrees to some extent with C c.

7

- a C loke jarā vyādhir maraṇam
T¹ api cākuśalam duḥkham ca
T² aśubhāt paramam duḥkham
- b C bhavati duḥkham anisṭaiḥ
T¹ jarā vyādhir anityatā
T² vyasanam prītyanityatā
- c C karmānusāreṇa patanam
T¹ karmaṇam vipākaḥ
T² śubhair eva karinabhis tu
- d C tat satyam asukham
T¹ sukham duḥkham eva ca
T² śubham eva niścitam

Comparison.

C a, T¹ b, T² b ; C b, T¹ a, T² a ; C c, T¹ c, T² c ; C d, T¹ d.
T² d.

Restoration.

a C b ; T¹ a ; T² a. b C a ; T¹ b ; T² b. c C c ; T¹ c ; T² c.
d C d ; T¹ d ; T² d.

For the reading *na* in b of T¹ Mr. Yamaguchi unnecessarily suggests to read *nad*, both the words *na* (= *na.ba*) and *nad* meaning *vyādhi* 'disease.' In b of T² we have *dgaḥ.na*, but may one not read here *dkaḥ* for *dgaḥ*? In that case it would mean *kṛcchram vyādhiḥ* or *kṛcchrayādhiḥ mi.rtag* (.ñid)=*anityatā*. *rgud.pa*=*vyasana*.

8

- a C sattvā mithyākalpanayā
T¹ o

T² anutpādāvabodhena utpādanāt (?)

b C kleśāgninā dahyante

T¹ o

T² o

c C narakādigatiṣu patanti

T¹ o

T² drśyante narakādiṣu

d C yathā dāvāgninā vanam dahyate

T¹ o

T² doṣena dāvāgnineva dahyante

Comparison.

C b-d, T² d ; C c, T² c.

Restoration.

a C a. b C d. c C b ; T² d. d C c ; T² c.

T¹ is entirely wanting. T² has only three lines a, c, and d, b being missing. The reading in a of T² is evidently defective. It does not give here any appropriate meaning. According to C a *cheng shēng wang fēn piēh* one may, as Mr. Yamaguchi suggests, read here *skye.bo.rtog.pas* for the original, meaning *janah kalpanayā*. Or in the original reading let one take *skye* for *skye.bo* (*janah*) or *skyes.bu* (*purusaḥ*) ; *med* which means *abhāva* may be taken in the sense of *abhūta* ; and *rtog.pas* (for the original *rtogs.pas*) means *kalpanayā* ; thus just like C we have *purusah* (or *janah* or *sattvah*) *abhūtakalpanayā*. In accordance with C b the following may be suggested for T²b : *ñon.mons.pahi.mes.sreg.pa.ni=dahyate kleśavahninā*.

9

a C sattvo mūlato yathā māyā

T² yathā yathā bhaven māyā

b C punar māyāviṣayam gṛahṇāti

T² tathā sattvo gocarāḥ

c C gacchan māyākṛtāyām gatau

T² jagan māyāsvarūpām

d C na buddhyate pratīyasamutpannam

T² tathā pratīyasamutpannam

Comparison.

C a-b, T² a-b ; C d, T² d.

Restoration.

a T² a. b T² b. c T² c. d T² d.

This kārikā is not in T¹.

The restoration is entirely from T² with which C agrees substantially differing only in details. Tib. *hgro* in c may mean both *gati* and *jagat*. I prefer here the latter. For this C has *tāo* meaning *gati* (not *mārga*, though generally it is taken in that sense) as in *lu tao 'ṣad gatayah'*, Tib. *hgro.ba.rigs.drug*. This *gati* has already been referred to in kārikā 6.

10

a C yathā loke citrakarḥ

T¹ samīcīnaś citrakarāḥ

T² yathā citrakaro rūpam

b C yakṣasya ākṛtim ankayati

T¹ atibhyankaram yamasya rūpam

T² yakṣasya bhayankarma ankayitvā (lit. ankanena)

c C svayam ankayitvā svayam bibheti

T¹ ankayitvā svayam bibheti

T² tena svayam bibheti

d C sa ucyate ajñāḥ

T¹ saṁsāre mūḍho 'pi tathā

T² saṁsāre 'budhas tathā

Comparison.

C a, T¹ a, T² a; C b, T¹ b, T² b; C c, T¹ c, T² c; C d, T¹ d, T² d.

The original kārikā is found quoted in the Tīkā of *Āścaryacaryācaya* wrongly named *Caryācaryaviniścaya*,¹ edited by Pandit Haraprasad Shastri with other three books in a volume named *Buddha Gāna o Dohā*, Vangīya Sāhitya-Pariṣad, 1323 B. S., p. 6.

In d of the original kārikā as found in the above book is *saṁsāre hy abudhas tathā*. Here for *hi* one may read *api* agreeing with T¹ d: *hkhor.bar. rmoṇs.pahāṇ. de bžin.no.* Mark here *ḥan*.

In Yamaguchi's edition of the Tib. text read *skrag* for *srag* in c of T², and *rmoṇs* for *rmoṇ* in d of T¹.

The main difference among C, T², and T¹ is that the last one reads *yama* for *yakṣa* in the first two supported by the original Sanskrit.

¹ For details see my note in *The Indian Historical Quarterly*, Vol. VI, No. 1.

- a C sattvah svayam utpādayati rāgaṁ
T¹ yathā svayaṁ pankamī krtvā
T² yathā svayaṁ panke calanena
- b C tena samśārahetum
T¹ bālah kaścid ākrṣṭah
T² bālah kaścin nimagnah
- c C kṛtvā bibheti patanāt
T¹ tathātyānanda-
T² tathā kalpanāpanke nimajjya
- d C ajñānāvimuktaḥ
T¹ vikalpapanke sattvā nimagnah
T² sattvā udgamanākṣamāḥ

Comparison.

C a, T¹ a, T² a ; C b, c, d differ from T¹ and T² ; T¹ b, T² b ; T¹ c differs from C, T² ; T² c, T¹ d ; T² d excepting the word *sattva* (C a, T¹ d) differs from C and T¹. In d C *avimukta* may be compared with *udganākṣama* in T².

Restoration.

a T¹ a ; T² a. b T¹ b ; T² b. c T¹ d ; T² c. d T² d.

The restoration is mainly from T². In the end of a of C *jan* 'to dye' implies *rañjana*, here *rāga* 'attachment'.

In b of T¹ both P as in Yamaguchi's edition and N read *dgaḥ* which must be changed to *hgaḥ*.

- a C sattvā mithyācittena
T¹ abhāve bhāvadarśanena
T² " "
- b C utpādayanti mohamalarāgam
T¹ vedyate duḥkhavedanā
T² " "
- c C niḥsvabhāvam kalpayanti sasvabhāvam
T¹ ātankaviparītabuddhyā
T² jñānaviśayayos tayoḥ
- d C vedyante duḥkhe'tiduḥkham
T¹ kalpanāviṣeṇa bādhyante
T² vitarkaviṣeṇa bādhyante

Comparison.

C *a-b*, T¹ *c*; C *c*, T¹ *a*, T² *a*; C *d*, T¹ *b*, T² *b*;
T² *c* differs from all; T¹ *d*, T² *d*.

Restoration.

a T¹ *a*; T² *a*. *b* C *d*; T¹ *b*; T² *b*. *c* T² *c*. *d* T¹ *d*; T² *d*.

In the end of *a* in T¹ both P and N read *min* which cannot be accepted. T² of N reads there *yin*. According to it one may read in T¹ *a*, too, *yin* for *min*. Yamaguchi suggests here *yis* agreeing with T² *a* of P which has *yis*. Undoubtedly this reading is better. At the beginning of *a* of T¹, P has, as Yamaguchi says, *dogs*, while N reads *rtogs*. Both the readings are wrong, the true reading being *rtoq*. Read *rtoq* also for *rtoqs* in *d* of T² of N.

13

- a* C buddhaḥ paśyati tān atrāṇān
T¹ tān aśaraṇān dṛṣṭvā
T² teṣām asāratādarśanena
- b* C tata utpādayati karuṇācittam
T¹ karuṇāvaśamānasāḥ
T² prajñākāruṇyena manasā
- c* C tata utpādayati bodhicittam
T¹ hitakaro buddhaḥ sattvebhyaḥ
T² sattvānām upakārāya
- d* C vipulam abhyasyati¹ bodhicaryān
T¹ sambodhicaryām karoti² (N)

Or

sambodhau yogaiḥ karoti² (P)
T² sambuddhasya yogaiḥ kuryāt

Comparison.

C *a*, T¹ *a-c*, T² *a*; C *b*, T¹ *b*, T² *b*; C *c* differs from both T¹ and T²; T¹ *c*, T² *c*; C *d*, T¹ *d*, T² *d*.

Restoration.

a C *a*; T¹ *a*; T² *a*. *b* C *b*; T¹ *b*; T² *b*. *c* T¹ *c*; T² *c*.
d C *d*; T¹ *d*; T² *d*.

In T¹ for *sbyod* in *d* of N we have *sbyor* in P. In T² for *sbyar* in *d* of N there is *sbyor* in P.

¹ Or *abhyasyet*.

² Or *kuryāt*.

- a C prapto'nuttarajñānaphalañ
T¹ tayā puṇyasambhārañ sañcītya
T² tena ca sambhāraḥ sañcītaḥ sañvṛtau
- b C tadā parīkṣate lokam
T¹ kalpanājālāñ muktaḥ
T² anuttarāñ bodhīñ prāptaḥ
- c C vikalpair bandhaḥ
T¹ anuttarañ jñānam prāptaḥ
T² kalpanābandhanāñ muktaḥ
- d C tasmād bhavati hitakaraḥ
T¹ buddho lokabāndhavaḥ syāt
T² buddhaḥ sa lokabāndhavaḥ

Comparison.

C a, T¹ c, T² b ; T¹ a, T² a ; C b, T¹ d, T² d ; C c, T¹ b, T² c ; C d, T¹ d, T² d.

T¹ a with regard to *sañvṛtau* entirely differs from C and T². T¹ a, and T² a have also no agreement with C.

Restoration.

a T¹ a ; T² a. b C a ; T¹ c ; T² b. c C a ; T¹ b ; T² c.
d C b-d ; T¹ d ; T² d.

- a C pratītyasamutpādat
T¹ bhūtārthadarśanāya
T² yathā[vat-]pratītyasamutpādāt
- b C jānāti bhūtārtham
T¹ jātayathārthajñānaḥ
T² bhūtārtham avalokate
- c C atha paśyati lokam śūnyam
T¹ tata ādyantavarjitam
T² jagac chūṇyam jānāti
- d C ādimadhyāntakoṭivarjitam
T¹ jagac chūṇyam eva paśyati
T² ādimadhyāntavarjitam

Comparison.

C *a*, T¹ *b*, T² *a*; C *b*, T¹ *a*, T² *b*; C *c*, T¹ *d*, T² *c*; C *d*, T¹ *c*, T² *d*.

Restoration.

a C *a*; T¹ *b*; T² *a*. *b* C *b*; T¹ *a*; T² *b*. *c* C *c*; T¹ *d*; T² *c*;
d C *d*; T¹ *c*; T² *d*.

16

- a* C paśyati saṁsāraṁ nirvāṇam
T¹ ta ātmataḥ saṁsāram
T² evam darśanena saṁsāraḥ
- b* C etad ubhayam anātmataḥ
T¹ nirvāṇam ca na paśyanti
T² nirvāṇam ca na tattvataḥ
- c* C nirvāṇam avipariṇataṁ
T¹ nirañjanam nirvikāram
T² akliṣṭākāram
- d* C ādiśuddham nityaśāntam
T¹ ādiśāntam prabhāsvaram
T² ādimadhyāntapratibhāsvaram

Comparison.

C *a-b*, T¹ *a-b*; C *c*, T¹ *c*; C *d*, T¹ *d*, T² *d*.

Restoration.

a-b C *a-b*; T¹ *a-b*; T² *a-b*. *c* C *c*; T¹ *c*. *d* C *d*; T¹ *d*;
T² *c-d*.

For the first half of the restored kārikā cf. *Yuktisaṣṭikā* 7:

srid.pa. daṇ. ni. mya.ṇan.ḥdas 1
gñis. po. ḥdi. ni. yod. ma. yin 11

It may be translated thus:

nirvāṇam ca bhavaś caiva
dvayam etan na vidyate 1

There is an almost entire agreement between C and T¹. The expression *ātmato* and *na* (*bdag.ñid* and *mi*) in *a* and *b* respectively of T¹ is in fact *anātmataḥ* (*wu wo*) in *b* of C. Here *ātman* means 'essence' *svarūpa*, which is the same as *tattva* (*tattvataḥ*, *de.ñid*) of T² *b*.

In *c* of C *wu jan* means *anupalipta* (Rosenburg: *Introduction*, Tokyo, 1916, p. 309) and this can be taken as a synonym for *nirañjana*,

ma. *gos* in T¹ c. Tib. *gos.pa* means *lipta* in Sanskrit (Sarat Chandra Das, *Tib.-Eng.Dict.*, p. 233). Therefore *ma.gos.pa* is *alipta* and this is in fact *nirañjana*. The word *nirañjana* in the *Tattvaratnāvalī* published in the volume called *Advayavajrasaṅgraha*, GOS, p. 18, 1. 24, is translated in its Tibetan version actually by *ma.gos.pa*. For the significance of the word see *Madhyamakavṛtti*, pp. 285-6: yaś ca vibhavo 'nupādānāḥ [sa] skandharahitatvāt prajñaptiyupādānakāraṇarahitatvān nirhetukāḥ syāt. yaś cānupādāno nirañjano'vyakto nirhetukāḥ kāḥ sa na kaścit saḥ. Cf. *Bramabindūpaniṣat*, 4: nirvikalpaṁ nirañjanam.

T¹c *nirvikāra* (*hgyur.ba.med*) and Cc *aviपariṇata* (*wu huai*) are the same. Rosenberg, *Op. cit.*, p. 102. In such cases there is no difference between *vikāra* and *viपariṇāma*. In fact *nirvikāra* is *asamśkṛta*. See *Mahāyāanasūtrālankāra*, XI 37: avikāritā asamśkṛtam ākāśādikam.

T¹ d *gzod* 'ādi' and C d *pēn* 'mūla' may be taken here in the same sense.

T²c *akliṣṭākāra* (*ñon.moṇs.pa.yi.rnam.pa.med*) is in reality *suddha* of C d *ch'ing ching*.

For T¹d *prabhāsvara* (*hod.gsal.ba*) and T²d *prakṛti-bhāsvara* (*raṇ.bzin.gsal* [as in N, P *bsal*] see *Madhyamakavṛtti*, p. 444; and *Mahāyānasūtrālankāra*, XI. 13 :

tattvam yat satataṁ dvayena rahitam bhrānteś ca saminiśrayaḥ
śakyam naiva ca sarvathābhilapitum yac cāprapañcātmakam 1
jñeyam heyam atho viśodhyam amīlam yac ca prakṛtyā mataṁ
yasyākāśasuvarṇavārisadṛśi kleśād viśuddhir matā 11

tṛtiyam viśodhyam cāgantukamalād viśuddham ca prakṛtyā. yasya prakṛtyā
viśuddhyasyākāśasuvarṇavārisadṛśi kleśād viśuddhiḥ. na hy ākāśādīni
prakṛtyā aśuddhāni. na cāgantukamalāpagamāad esām viśuddhir
neṣyata iti.

In T²d *ādimadhyānta* (*thog.ma dbus.mthāḥ*) means 'beginning, middle and end.' These are the different stages of a thing; they are merely supposed by ordinary people, but in reality there are no such things.

T¹d *ādiśānta* (*gzod.nas.ži*) 'originally quiescent' and Cd *nityaśānta* (*ch'ang chi*) 'eternally quiescent' are the same. This is well-known in the *Madhyamaka* system; for instance, see Nāgārjuna's *Madhyamakakārikā* VII, 16 :

pratītya yad yad bhavati tat tac chāntam svabhāvatath 1
tasmād utpyadāmānam ca śāntam utpattir eva ca 11

See *Madhyamakāvatāra* (Tib. text), p. 225 ; Gauḍapāda's *Āgamaśāstra* with the present writers commentary (to be published soon), IV. 93, and *Mahāyānasūtrālankāra*, XI. 51 : yo hi niḥsvabhāvāḥ so'nutpanno yo 'nutpannāḥ so 'niruddho yo 'niruddhāḥ sa ādiśānto ya ādiśāntaḥ sa prakṛtiparinirvṛta iti ; MV, p. 225 :

ādiśāntā hy anutpannāḥ prakṛtyaiva ca nirvṛtāḥ.

Gauḍapāda's *Āgamaśāstra*, IV. 93.

ādiśāntā hy anutpunnāḥ prakṛtyaiva sunirvṛtāḥ 1
sarve dharmāḥ samābhinnā ajamī sāmyamī viśāradamī 11

17

- a C svapnaviṣayān
T¹ svapnānubhavaviṣayām
T² svapne 'nubhūyamānam
- b C prabuddho na paśyati
T¹ „
T² pratyavekṣako na paśyati
- c C jñānī mohanidrāprabuddhāḥ
T¹ mohāndhakāraprabuddhāḥ
T² mohāndhakārodbuddhasya
- d C na paśyati samisāram
T¹ samisāramī naiva paśyati
T² samisārā nopalabhyante

Comparison.

C a, T¹ a ; C b, T¹ b, T² b ; C c, T¹ c, T² c ; C d, T¹ d, T² d.

Restoration.

- a C a ; T¹ a ; T² a. b C b ; T¹ b ; T² b. c C c ; T¹ c ; T² c.
- d C d ; T¹ d ; T² d.

There is complete agreement of all the versions. Yamaguchi is quite right in suggesting that in T²b one should read *rtogs* for *rtog*, and *min* for *yin* found in both the editions, P and N.

18

- a C teṣu dharmeṣu dharmatāyām
T² māyānirmitām māyā dṛṣyate
- b C tattvānveṣīṇā kiñcid api dharmo nopalabhyate
T² yadā samiskṛtām tadā
- c C yathā loke māyācāryo māyāvastu karoti

T² kiñcid api bhavo nāsti
 d C jñāninā tathā jñātavyam
 T² dharmāṇām saiva dharmatā

Comparison.

C a, T² d ; C b, T² c ; C c, T² a ; C d and T² b differ from each other.

Restoration.

a T²a ; Cc. b Cb (last part) ; T²b. c Cb ; T²c. d T²d ; Ca.

In T²a māyā- in māyānirmita (*rgyu.mas.sprul.pa*) may be explained as māyākāra agreeing with C māyācārya (*huan shih*). On *nirmita* see Nāgārjuna's *Madhyamakakārikā*, XVII. 31, 32.

dharmāṇām dharmatā is 'the real state or nature of a thing' or 'element of the elements' as translates Stcherbatsky. *Madhyamakavṛtti*, p. 364 : dharmatā dharmasvabhāvo dharmaprakṛtiḥ. It is variously described ; see Stcherbatsky : *The Conception of Buddhist Nirvāṇa*, 1927, p. 47.

In T²b-c, yadā^o nāsti briefly means that whatever is *samskṛta* 'compound' is *pratītyasamutpūna* and therefore *śūnya*. See *Madhyamakākārikā*, VII, specially 33 :

utpādashitibhāṇganām asiddher nāsti samskṛtam 1

18a

For this kārikā see kārikā 21.

19

a C idam sarvam cittamātram
 T¹
 T²
 b C sthāpyate māyānirmāṇalakṣaṇam
 T¹ māyāvad jāyate
 T² māyāvad avatiṣṭhate
 c C kriyate kuśalam akusalam karma
 T¹ tataḥ kuśalam akusalam ca karma
 T² kuśalair akusalaiś ca karmabhiḥ
 d C bhujyate kuśalākusalā jātiḥ
 T¹ tato jātir uttamādhamā ca
 T² tata uttamā adhamāś ca jātayaḥ

Comparison.

Ca, T¹a, T²a ; Cb, T¹b, T²b ; Cc, T¹c, T²cH Cd, T¹d, T²d.

Restoration.

a Ca ; T¹a ; Ta. b Cb ; T¹b ; T²b. c Cc ; T¹c ; T²c.
d Cd ; T¹d ; T²d.

In Cb I take *an* and *li* meaning 'to lay down' and 'to stand' respectively in the sense of Skt. *sthāpanā* 'causing to stand.' In Cd *kan* 'to be effected,' 'to be moved' may be taken to mean Skt. *✓ bhuj* 'to suffer,' 'to experience,' 'to undergo.'

In T²d I should like to read *de.las* for *de.yis* found in P as well as in N.

On the point that the world is nothing but *citta* as held by Yogāchāras the reader may be referred, among many others, to the following: Vasubandhu's *Vimśatikārikā* 1; *cittamātrani bho jinaputra yad uta traidhātukam*, quoted in its *vṛtti* (Lévi, p. 3); *Daśabhūmikasūtra*, Rahder, p. 49; *Subsāśitasamigraha*, Bendall, p. 19; *Laṅkāvatāra*, Nanjio, III. 51-53, p. 164; X. 153-154, p. 285; p. 169; III. 66, 78, pp. 180, 186. Cf. *Gaudapādakārikā*, III, 31; IV 47, 61, 72.

20

a	C	cittacakre	niruddhe
	T ¹	"	
	T ²	cittacakranirodhena	
b	C	tadā sarve	dharmā niruddhāḥ
	T ¹	sarva	eva dharmā niruddhāḥ
	T ²	sarve	dharmā nirudhyante
c	C	ete	dharmā anātmānaḥ
	T ¹	tata	eva dharmā anātmānaḥ
	T ²	tasmād	dharmā anātmānaḥ
d	C	sarve	dharmā viśuddhāḥ
	T ¹	tata	eva dharmā viśuddhāḥ
	T ²	tena	dharmā viśuddhāḥ

Comparison.

C a, T¹ a, T²a ; C b, T¹ b, T² b ; C c, T¹ c, T² c ; C d,
T¹ d, T² d.

Restoration.

a C a ; T¹ a ; T² a. b C b ; T¹ b ; T² b. c C c ; T¹ c ; T² c.
d C d ; T¹ d ; T d.

In T¹ c and d, *de.ñid* literally means *tattva* or *tad eva*, but it is to be taken here for *de.ñid.phyir*, *tata eva*, or *tenaiva* (*phyir* being understood in the Tib. text), and it is evident from *de.phyir* and *des.na* in T² c and d respectively.

21

Here while T² has only one kārikā No. 21, T¹ and C have two kārikās each, Nos. 16-17 and 18-19 respectively. Their difference is as below :

- a C 18 mohāndhakārāvṛtāḥ
C 19 yadi vikalpyate jātimān
T¹ 16 bhāveṣu niḥsvabhāveṣu
T¹ 17 jātiḥ svayam na jātā
T² bhāve svabhāve vā
- b C 18 patanti saṁsārasāgare
C 19 satto na yathāyuktaḥ
T¹ 16 nityātmasukhasaṁjñayā
T¹ 17 jātir lokair vikalpitā
T² nityam sukhasaṁjñī
- c C 18 ajātaṁ manyate jātaṁ
C 19 saṁsāradharmic
T¹ 16 rāgamohatamaśchaṇnasya
T¹ 17 vikalpāḥ sattāś ca
T² mohāndhakarāvaraṇena
- d C 18 utpādayanti loke vikalpam
C 19 utpādayate nityātmasukhasaṁjñā
T¹ 16 bhavābdhir ayam udbhūtaḥ
T¹ 17 ubhayam etan na yujyate
T² bālaḥ saṁsārasāgare bhraimati

Comparison.

C 18 a, T¹ 16 c, T² c ; C 18 b, T¹ 16 d, T² d ; C 18 c, T¹ 17 a
(cf. C 19 a) ; C 18 d, T¹ 17 b ; C 19 b, T¹ 17 c-d ; C 19 c, T¹ 16 a, T² a ;
C 19 d, T¹ 16 b, T² b.

C 18 a-b, T¹ 16 c-d, T² c-d ; C 19 c-d, T¹ 16 a-b, T² a-b ;
C 18 c-d, T¹ 17 a-b.

Restoration.

a-b C19 c-d ; T¹16 a-b ; T² a-b. c-d C18 a-b ; T¹16 c-d ; T² c-d.

Strictly speaking the restoration is entirely from T¹16. T¹17 may be translated as *jātimān na svayam jātaḥ*¹ given as No. 18a in the body.

In C19a, *yu shēg* 'one having birth (*jātir*),' *jātimān*' is the same as 'jīva.' See Rosenberg, *Op. Cit.*, p. 244. Accordingly in T¹17a, I think, one should read *skye.bo* 'jana,' or *skyes.bu* 'puruṣa' for *skye ba* in both N and P. In the same line read *skyes* with N for *skye* before *rnames* in P as printed in Yamaguchi's edition. In *b*, *sesm* is evidently a misprint for which read *sems* as in N.

22

- a C saṁsāracakraparivartanamahāsāgare
T¹ o
T² kalpanānadipūrṇasya
- b C sattvalī kleśasalilasampūrṇe
T¹ mahāyānam anāśritaḥ
T² saṁsāramahāsāgarasya
- c C yadi nohyate mahāyānena
T¹ saṁsāramahāsāgarasya
T² mahāyānanāvam anārūḍhaḥ
- d C niścayena kathānī prāpnuyāt tatpāram
T¹ pāram uttīrṇo na bhaviṣyati
T² kāḥ pāram gamiṣyati

Comparison.

C a, T¹ c, T² b ; C b, T² a ; C c, T¹ b, T² c ; C d, T¹ d, T² d

Restoration.

a Cb ; T²a. b Ca ; T¹c ; T²b. c Cc ; T¹b ; T²c. d Cd ; T¹d ; T²d.

T¹a is missing in both P and N. In T² one may read *chu.yis* for *chu.bos* agreeing with C b. It has already been said in the Introduction §5 that this kārikā is, in fact identical with the *Jñāsiddhi*, XI. 8, dealing with the Vajrayāna system.

¹ See below. Cf. *sattvalī* in c. In accordance with the actual reading as found in the xylograph this line should be translated as *jātir naīva svayam jāta*.

23

- a C buddhena vistaraśo lokadharmo deśitaḥ
T² avidyāpratyutpannam idam
- b C jñeyam idam avidyāpratyayotpannam
T² samyag lokavidaḥ paścāt
- c C yadi vikalpacittam anutpādayituṁ śakyate
T² eśāṁ vikalpānām
- d C sarve sattvāḥ katham jātāḥ
T² kuta udbhavo bhavet

Comparison.

- a T²a. b T²b. c T²c. d T²d.

Restoration.

- a T²a. b. T²b. c. T²c. d. T²d.

There is no T¹.

In Tb *phyir* (*paścāt*) 'after' means 'after the truth of the world is perfectly known.' This is omitted in the restoration.

The Colophon.

C Mahāyānakārikāvīśakaśāstram mahā-Nāgārjuna-kṛtam San-kālikena Bhārtiyena traipiṭakena Dānapālena parivartitam.

T¹ Mahāyānavīśakam ācāryāya-Nāgārjuna-kṛtam sampūrṇam Kāśmīrakeṇa paṇḍitena Ānandena parivartakena bhiksūṇā Kīrttibhūti-prajñena ca parivartitam.

T² Mahāyānavīśakam ācārya-Nāgārjunapāda-kṛtam sampūrṇam. Bhārtiyena paṇḍitena Candrakumāreṇa bhiksūṇā Sākyaprabheṇa ca parivartitam.

